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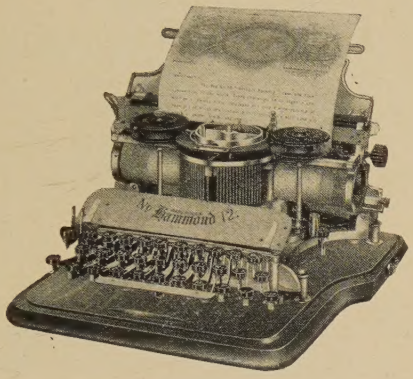

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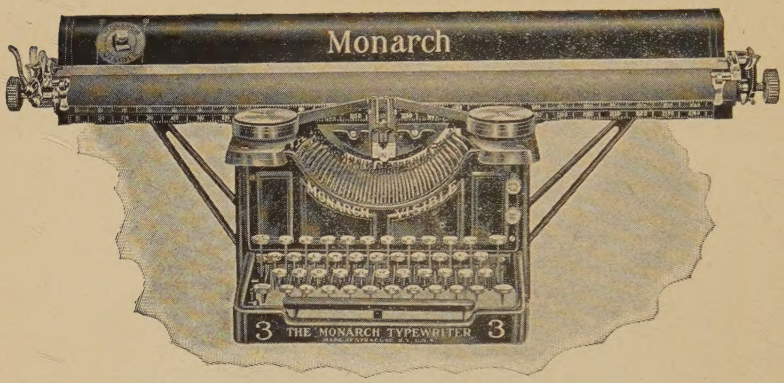

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VOL. VII NOVEMBER, 1910 No. 2

*PIETY AND LIBERTY.

PROFESSOR FRANK C. PORTER.

AS I have thought in what form I could best put the message of farewell and Godspeed that I am charged to give you, a phrase that recently caught my eye has recurred to my mind with such insistence that I shall let my thought take shape about it. The phrase is, "Piety in an age of liberty." The phrase will suggest different meanings to different minds. To some it will express an anomaly, almost a contradiction in terms. Piety will seem to them a survival in an age of knowledge and power of the temper produced by ignorance and fear. The Christian seems to some who believe themselves to be peculiarly the children of their age to be bound to an ancient book, to an outgrown conception of the world, to a narrow and partial view and manner of life. Such people would urge you to put the stress in your ministry upon liberty. Having freed yourselves from all authority and rule, from all superstition and idolatry, you are called to set men free. You should have as liberal a theology as possible, and should proclaim it as your gospel to an age in which tradition still too much prevails, and science has not yet its perfect way. Some indeed would not have you stop with a liberal theology. Liberal theology, some one has called "a superstitious attitude toward a natural world." We should not stop half way, but should either dismiss piety, science having set us free, or should make of liberty itself our religion. Why should we not and why must we not take things as they are and enjoy them for their own sake, worshipping

* Address to the Graduating Class at the Anniversary of the Divinity School, May 31, 1910.

the god of things as they are, and including in the supreme good which we pursue all the rich goods which the universe contains and our nature is capable of making its own? Does not the old maxim, "to live according to nature," contain, as the Stoics thought, the true definition of piety?

But there are others, more perhaps, to whom the phrase, piety in an age of liberty, suggests a deep anxiety and a dark foreboding. That piety must decrease as liberty increases is accepted as a fact. Hence, because piety is the greater good, liberty ought to be restrained. Something ought to be done, such earnest souls are saying, to restore authority in religion and revive the vanishing fear of God. To such men the task of you who are entering the ministry will seem the difficult but urgent one of cultivating piety in this age of liberty. Some will accept a liberal theology as having just this for its aim and justification: it is the effort to adjust piety to freedom, and so to preserve and increase it among free men. But others will hold that a sharp return to some sort of authority in church or in dogma is necessary, and that liberty should check itself and sacrifice itself for the sake of this greater human interest. One hears voices sometimes from unexpected quarters urging the necessity of rescuing and reviving religion now that some of its old props have fallen. This demand is made especially in order that morality may have a more compelling motive and effective sanction. It is felt to be required for the security of society itself.

With the motive that underlies this view of the relation between piety and liberty we must of course sympathize. The abiding need of religion rests on nothing less substantial than the reality of the higher life of faith and hope and love, and the persuasion that these are the chief glory of man. Yet the phrase with which we started does contain a real problem. The fear that growing liberty may quench the spirit of religion is not altogether a foolish fear, though I believe it to be radically mistaken.

It is easy to argue that piety has flourished in ages of authority and dependence, of mystery and reverent fear; and that just these four things the spirit of science disallows. The liberty with which science sets us free is precisely liberty from the submission of the mind to outward authority, from the sense of human weakness and dependence, and from a sense of mystery and a feeling

of fear in the presence of the universe and its force and laws. Science has not indeed cleared our world of mystery. The range of ignorance widens with that of knowledge. But science does tend to banish the mind's fear before the mysteries that remain. We do not think of the unknown universe as containing disorderly and unreasonable, or malicious and dangerous beings or forces. Discovery and invention have not mastered all the forces of nature and made them our slaves, nor so far conquered disease that it has lost its terrors. Yet the conquest and subjugation even of disease has gone so far and is moving forward so fast that it has already produced a new attitude of mind. Something else has taken the place of religion as our chief defense against physical evils and bodily pains.

But does piety neccessarily wane with the lessening of authority and dependence and mystery and fear? Does piety rest upon, does it consist in, a certain enslaving of the human spirit, so that it must defend itself by setting bounds to liberty? This is certainly not the impression we get when we look back at the beginnings of our religion. Christianity began as a liberating of the spirit of man. Authority and dependence and mystery and fear characterized the religions of the time, both Jewish and Greek. Judaism in its prevailing pharisaic type rested upon the idea of authority as the law incarnated it and as tradition clothed it with armor for its defense. Jesus sought to free the common people from the yoke of slavery which that idea and its representatives had put upon their shoulders. He put upon them only a yoke that they could bear with ease and with joy. He gloried that former mysteries had been now revealed, so that babes could understand them even better than the wise. He broke the chain of fear by his convincing faith in the fatherhood of God and the goodness of his world. If piety and liberty are contradictory things then Christianity began as a preaching, not of piety in an age of liberty, but of liberty in an age of piety. But since no one has yet denied piety to Jesus, the fact that he preached and wrought liberty would seem to mean that these two are not rivals.

If Jesus was a preacher of liberty in an age when piety was entrenched behind the four walls of authority and dependence and mystery and fear, so no less was the apostle Paul, lest we should say that Jesus only was a free man, a son of God. Indeed if the

liberty of Paul seems to anyone set above our imitation by his apostleship, then prophets before and after him could just as well be summoned as witnesses. What were Amos and Luther but champions of liberty each in an age when piety was held bound, and thought itself identical with the bondage? But it is to Paul that I want now to look; Paul, the great freedman of our faith and prophet of Christian freedom, to whom the minds of men have been so long and so perversely enslaved. Paul experienced Christianity as a sudden and absolute liberation, not only from sin but from the law, that is, not only from the evil that had held his spirit in bondage, but from the religion which had failed to free him to righteousness and blessedness, and had been itself instead an added bondage. Christ was not to him a new authority, but an indwelling spirit; not one on whom in his human weakness he could depend, but one in whom he was strong; not a new mystery, but the revelation of the ultimate mystery, the solution of every pressing problem of life; not a new fear, but a glowing love.

There were reasons not only in the peculiarity of his conversion, its suddenness and violence, but in the current ideas of his time, why Paul should understand Christianity as a deliverance from bondage to liberty. When Paul was a boy, Philo, the Jew of Alexandria, was writing to prove that as every wicked man is a slave, so every good man is free. His treatise is much more a Stoic than a Jewish product, and gives us no doubt a good idea of the sort of teaching that Paul heard as a youth in the schools of Tarsus. Freedom and slavery, Philo urges, after his Stoic models, are words that should be applied only to the soul, not to the body; and the slavery of the soul is its subjection to desire and fear, to pleasure and pain, to anxiety about reputation or wealth, to the dread of death. The freedom of the soul is its superiority to the body and to outward fortune, its conquest of desire and of passion, its independence of all outward authority and control, and its obedience only to that law of God which, since it is written in the conscience, is not foreign to the soul, but is the soul's own, the man's self. The way to this liberty is by a hard moral choice, and a long instruction and discipline in that wisdom which is virtue. Few attain this high goal. One who does attain it is free, for he lives altogether as he chooses, he does nothing but what he wills, and he obtains all that he desires; since only the good pleases him,

he wills only the good and desires nothing but virtue. It is impossible therefore that anyone cross his will or rob him of his desire, impossible that any outward happening however adverse or any compulsion however powerful affect him. He lives freely and spontaneously acording to the law of God, that is, he lives according to nature; and with this Stoic ideal Philo's tract ends.

When Paul was an old man, the Stoic philosopher Epictetus was already living, a slave who in later life became a freedman, but whose ideal was always a freedom that is independent of outward conditions. No one is free, he reiterates, who fears or desires anything that is not within his own power. But it is only the mind that is within our power. The will and what the will can determine make up all that we can call our own. If we hold our desires and aversions strictly to what is our own we are free. The body is not our own, and the slavery from which the wise man strives to free himself is slavery to the body, its goods, of which the greatest is riches, and its ills, of which the greatest is death. He only is free who does not cling to outward possessions, or even to life itself. The fear of death is the thing which is above all enslaving to the human spirit. Freedom from this fear belongs only to one who leaves all those things which are not his own in the hands of God, and determines to make the will of God his will, whatever events prove it to be. He is free therefore, and he only, who determines what is within his power, his will, his moral choice and character, in accordance with his higher and true nature, that is, in accordance with virtue, and who accepts the divine ordering of all that is not within his power, that is, of all outward things, so joining himself to God that whatever is the will of God may be his will also, and that whatever is not the will of God may not be his will. "I concern myself only for those things which are my own, incapable of restraint and by nature free. Let the rest be as it may happen; it make no difference to me."

This liberty which Paul had often heard extolled and urged by the popular teachers of virtue, as a Christian he found that he possessed. The language in which he expressed it can, up to a certain point, be closely matched by the words of Philo, or by those of Seneca or Epictetus. When he says, "I have learned in whatsoever state I am therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things

have I learned the secret both to be killed and to be hungry, both to abound and to be in want: I can do all things,"—he is asserting his attainment of just that freedom which was the ethical ideal of his time.[1] But then comes the difference—"in him that strengtheneth me." The Christian's liberty is in Christ. Even for this new thing, however, Paul's times furnished an analogy and suggested forms of expression. For it Paul makes use of the language of the Greek ritual of the freeing of the slave. Inscriptions inform us that when a slave was able to purchase his freedom, his master went with him to the temple and sold him there to the god, receiving from the temple treasury the purchase price which the slave had deposited there. Then the former slave was in form the property of the god; he was under his protection and was properly his slave; but as to men he was wholly free. The record would read, for example, "Sosibios sold to the Pythian Apollo a slave named Nikaia for the price of three and one-half silver pounds. Nikaia entrusted the price to Apollo for freedom."[2] It is this transaction that Paul has in mind when he says, "Ye were slaves of sin . . . but now ye are free from sin and enslaved to God;" and, "Ye are freed from sin and enslaved to righteousness;" or when he says, "He that was called in the Lord being a slave, is the Lord's freedman; likewise he that was called being free, is Christ's slave. Ye were bought with a price, become not slaves of men;" and, "Ye are not your own." The very phrase of the record of the slaves liberation is echoed in Paul's words, "*For freedom* did Christ set us free."

The Christian life is a freedom after the Stoic ideal. The Christian can do what he will. But he has been set at liberty by Christ; and therefore, as the freed slave belonged in form to the god who in form had freed him, so the Christian belonged in reality to the one who in reality had set him free. It may seem to us a contradiction in terms for one to say that Christ has set him free and that he is the slave of Christ; but it is no contradiction in reality, and it states precisely Paul's conception of Christian liberty. Christ takes the familiar place of the redeeming and

[1] See J. Weiss, *Die christliche Freiheit nach der Verkündigung des Paulus.* 1902.

[2] Deissmann, *Licht vom Osten,* 1908, pp. 234 ff.

liberating god. Because Christ has bought him and paid the price, the Christian is free from all other men and from all other authority or law. He belongs to Christ, and his liberty from men is not only his right but his duty. To bind himself to any other would be disloyalty to his Lord. The question how and to whom Christ paid the price of redemption has perplexed theologians, but it did not trouble Paul. He was using a familiar practice of his time to picture a fact of his experience, the fact that whereas his soul had been in slavish subjection to the great master-enemies of man, the law, sin, and death, now on account of Jesus Christ, through and in him, he found himself free. But Paul was deeply concerned with the question of what sort this freedom is, what it is to mean for himself and other Christians. To be a Christian freedman must mean to share the rights and honors of Christ himself. If not a slave then a son, and if a son then an heir. But this place of primacy, this power and rulership, which the Stoics also claimed for the man whose soul had gained freedom, must be gained by the Christian in Christ's way. Christ had indeed never been a slave; yet he had taken the form of a slave, and only because he so humbled himself was he now lifted up by God to power, and given the supreme name of Lord. The one whom Christ has made free, and who is therefore his slave, is indeed free from all other men and every other authority, and cannot call any other Master and Lord. But if his freedom is through Christ it must be Christ's freedom; and the freedom of Christ manifested itself in self-denial, not in self-assertion, in giving, not receiving, in ministering, not being ministered to, in renouncing riches and becoming poor, that we through his poverty might become rich. The free man does what he pleases; but Christ pleased not himself. "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your slaves because of Jesus." The slave of Jesus Christ is free from all men and possessor of all things, yet must make himself like Christ the slave of all men. The Christianity of Paul is characterized by apparently opposite tempers. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." "To them that love God all things work together for good." The Christian possesses the liberty for which the wisdom of the Greeks was striving, and the

kingly power that belongs only to the free of soul. Yet in contrast to all this Paul cries, "Though I was free from all men, I brought myself under bondage to all, that I might gain the more." That is the note which was missing in the wisdom of the Greeks. That is the liberty of the slave of Jesus Christ.

Only paradox can express the secret of Jesus, and Paul's paradoxes are only variations of Jesus' own. "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be slave of all." "Whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth." It is in the light of these words of the Master that Paul's words are to be understood when he describes himself "as unknown, and well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Paul is one in whom piety and liberty are united in a living harmony. The motto of his Christian piety might well be, Free, yet bound; free from all men, possessor of all things, yet slave of Christ; free from all else because his slave, but because his slave, in his sense and according to his mind, the slave of all men. This is a liberty which does not need piety to keep it within bounds; for it is altogether the product of piety; it is through and through a religious liberty. To be sure the love of Christ, which was the only constraint Paul acknowledged, checked some of liberty's natural human manifestations. The paradox in which the essence of Christianity is contained would cease to be the paradox it is, and must remain, if freedom and piety did not come into conflict in human experience. Paul must say, "Ye brethren, were called to freedom, only use not your freedom for an occasion to the flesh, but through love be servants one to another." He must say, "All things are lawful for me; but not all things are expedient. All things are lawful; but not all things build up. All things are lawful for me; but I will not be brought under the power of any." Paul will not let the liberty in which he glories become itself a slavery. He will not be bound even to be free, but will be

free to become a slave when he will for love's sake. Love is the one constraint, the one restriction; but it is only to one who looks on from without that this constraint appears as a real limitation of freedom. One who accepts the one restriction finds that he has not lost the prize of liberty, but has gained it as the gift of God by renouncing it as a thing to be grasped. As Christ became a servant that he might make us free men, so we after him become servants that we may make others free. The liberty which the slave of Jesus Christ has he has not for himself alone. It is a greater thing to be an emancipator than a freedman; and only one who has the passion and the power to give liberty to those who are bound has gained Christian liberty for himself.

The Stoic strove for the liberty to live according to nature; Christian liberty is the power to live according to Christ. Because Paul felt it to be a divinely given power he used the word spirit to account for it; and we cannot leave Paul's doctrine of liberty without quoting what is perhaps its most characteristic expression. "The Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Christian liberty is the effect of the power that proceeds from Christ, the power that Christ himself is, to make men like himself. That Christ is Lord means that the disciple is his slave; but that the Lord is the Spirit means that the slave is free. Christ does not rule over the Christian as an authority from without, but lives in the Christian as in reality and truth his very self; so that for the Christian to live according to Christ is to live according to nature.

I am more than willing to let Paul speak the parting message of the School to you, and give you my own parting charge. Be ye imitators of Paul, even as Paul was of Christ. Do not do a thing so un-Pauline as to make yourselves Paul's slaves. Paul is yours, as all other men and things are, if you are but Christ's. Do not try to take from Paul anything that you cannot make your own. But from what Paul says about the Christian as Christ's slave, and so free from all men, and yet willingly and freely again the slave of all, you will surely be able to take truth that will illuminate and inspire your Christian ministry.

Three charges, it seems to me, the spirit of Paul would make to you as you enter on your life work. First, be free men in Christ. Seek to make it true in your own experience that not only is your life on account of Christ and in him, but his life is in you. Have the mind in you that was also in Christ Jesus. Let the spirit that was in him live again in you. Live and work and suffer as Christ. Live from within; since if in any real sense the mind and character of Christ are in you, to live from within will be to live according to nature, and at the same time to live according to Christ. Know no compulsion nor constraint but that of a love like Christ's.

In the second place, permit others to be free; have a true toleration; be a true liberal. Be free indeed from every tradition that is not your own; but remember that the Christian free man has not only the right to think for himself, but also the duty, and if he be really free the inner impulse, to respect the liberty of others. Be liberal to those who are less liberal than you are, and, what is harder, to those also who are more liberal; or rather, in order that we may reserve the word liberal for its proper use, have a liberal mind toward those who depart less far than you do from traditional ideas, and also toward those who depart farther. Do not lose your liberty and become entangled again in a yoke of bondage; but do not glory in your liberty. What have you that you have not received? Forget that you are free, or forget to exercise your freedom, for love's sake. The way of love is in the end the way of freedom also. There will remain great differences in Christian thought; the radical difference, for example, between those who describe the Christian experience in more mystical terms, as a life in Christ, and those who regard it ethically, as a life after Christ; the difference between those who make morals the way to religion, and those who make religion the condition of morals; the difference between those who incline to find the divine in what is against human nature, and those who expect to find it rather in what is deepest in human nature; the difference between those who believe that God forgives sin and helps men to righteousness because of Christ, and those who believe because of Christ that God forgives sin and helps men to righteousness. We may well remember the rule to which Mill appeals in his Essay on Liberty, "that in an

imperfect state of the human mind the interests of truth require a diversity of opinions." We may well heed also these recent words of a liberal theologian, many of whose views it would not be possible for us to share, the Catholic Modernist, Loisy: "A great step forward will have been taken in the discussion of religious problems when each man is willing to be persuaded that a conviction differing from his own may be just as sincere, and cannot be entirely destitute of truth; that the inner nature of human souls is naturally just as varied as the features of human faces; and that one mind and one conscience may well cease to feel themselves balanced and at peace in positions which satisfy other consciences and other minds." "A certain respect for the thought and conscience of others may well enter as an essential element into the religion of the future."

Finally, set others free. The freedom of others we must not only acknowledge, but further. Not piety in an age of liberty, but Christian liberty, the liberty which is piety, is what our age of intellectual liberty and of subjection to material power most needs. One of our good friends has told us that he thought our men went out from the Divinity School without a gospel; with knowledge, with freedom from superstition and prejudice, but without a message of good news and salvation for men. My conviction is that this criticism rests on a failure fully to grasp the paradox in which the essence of Christianity consists. Not only as long as there is ignorance and superstition in the world, but as long as there is anxiety and suffering, as long as there is sin, as long as there is death, the liberty which is Christian piety will be the liberty to speak a liberating message, the freedom to set free those who are bound, the power to exercise a redeeming love toward our fellow men. But do not let any one persuade you that the character of Jesus Christ and the power of that character to reproduce itself in men are anything less than a gospel, a message and power of redemption and liberty.

*A STATEMENT OF BELIEF.

WALTER L. FERRIS, 1909.

Mr. Moderator, and Members of the Council:

IT is my privilege and duty to address to you a statement of belief in the doctrines of this church as the ground of my request for ordination at your hands to the Christian ministry. I do so with full knowledge of how inadequate such a statement must be, because of poverty of years, and of such activity as brings truer wisdom. Toward some of the doctrines herein set forth I must maintain a certain indefiniteness of attitude, waiting for the light of sounder knowledge to clarify the obscurities that are the natural condition of incomplete experience. Because this paper is in no sense a didactic utterance it must necessarily assume a very personal tone.

I should be untrue to my opportunity did I not mention, in part, the debt of gratitude I owe to certain noble men and women whose influence has become my most cherished inheritance. To my father, who for many years was devoted to the cause of ministry in this church, and to my mother, whose piety and unselfish love were a perpetual benediction upon the days of my youth, my obligation is beyond the powers of speech. To the president and several professors of a western college I owe a sense of the worth of intellectual labor that is consecrated by a reverent purpose. To the faculty of Yale Divinity School, whose scholarship is distinguished by a wide charity and a profound Christian spirit, I owe the further securing of a faith much buffeted by the winds of intellectual difficulty. To all the earnest men and women I have known, whose lives were dignified by honorable toil, and ennobled by a wise integrity of soul, I wish to express my gratitude for the belief they have fostered in the goodness of life, and faith in the essential nobility of humankind.

*Read before a council of ordination and installation, called by the Whitneyville Congregational Church, Thursday, May the fifth, nineteen hundred and ten.

MAN.

My thought of religious truths begins with man; not man about whom the stars revolve and upon whom creation waits, but man the product of growth and change, through whose enlarging powers God is alone apprehended. The ground of faith, therefore, I consider to be historical. The growth and refinement of moral and religious conviction I believe to the authentic revelation of God. I consider a difference to exist between man's apprehension of God, possible because of the latent divinity in him, and man's creation of God after the image and likeness of his more human attributes. The one has given, and continues to give, the fundamental postulates of religion. The other is the father of much gratuitous speculation, whose children are opinion and prejudice and all the bitter brood of dissensions. The conditions of our knowledge, therefore, I believe to be two-fold: our inheritance from the past, and, on the basis of this, the response of our own instincts and reasoning powers by which we achieve correspondence with the eternal spirit of creation and ourselves contribute from such experience to the wisdom of time.

Reverence, I conceive to be the test of all religious worth. I hold that reverent doubt is to be more regarded than intolerant declarations of belief. I consider the truth to be as various as all personality, and its sums to be nothing less than all fact, and all the sincere convictions and beautiful aspirations of mankind. Such belief is the necessary ground of humility, which is the handmaid of reverence, owning no community with intolerance, but admitting to its fold all honest conviction that is touched by high emotion. The authority consonant with such faith must be subject to experience. For science the test of fact is provability, and of value, its practical aspects with regard to human need. For religious truth a similar test is essential. Its historical basis of fact is to be proved by the best efforts of scholarship, and all discovery is to be welcomed as a contribution to the truth. Likewise, the beliefs and enthusiasms of mankind, are to be tested for value by the general response in time of the human heart, which very surely, in the harvest field of experience, winnows chaff from wheat and makes pure the bread of life for which the souls of men are hungering.

I believe this native desire of the heart to be the beginning of faith; and its highest manifestation proven best by the general response awakened when the needs of the spirit are satisfied to be the seat of authority. I believe there is a nascent divinity in the human race which, in its effort to be freed from imperfect conditions and to comprehend its own greatness, has produced religious faiths and institutions and bodies of doctrine. All moral instincts, uplifted desires, holy aspirations, I consider to be a witness to this truth. All its evidences which claim the allegiance of men I believe are to be judged by the individual with respect to practical value as witnessed in times past and present, together with its satisfaction of the worthiest desire of the soul.

OF DOCTRINES.

The widely diverse doctrines that have at various times been held by the church of Christ I believe in general represent profound aspects of the truth. In so far as they have arisen from an essential need of the spirit to understand the mysteries of being, and not from idle speculation or narrow prejudice, they are worthy of our reverence. I believe that only within severe limits can the formulations of one generation be binding upon another. The *spiritual content* of such efforts, which comprehends both the instinctive *need* which was their cause, and the *purpose* which was their dynamic, I consider to be alone the true inheritance of the church. Thus, I hold the doctrine of THE FALL to represent the belief of mankind in the undeniable fact of sin as manifest in evil desire, and the possibility, latent in man's nature and necessary to his thought of God, of a Golden Age, or a garden set eastward in Eden, where purer hearts and holier wills shall alone be found. Jesus' conception of the Kingdom of God and modern ideas of history and science do not deny but reaffirm this universal belief. The time sequence, which is reversed in our thought, is but one of the accidental circumstances which do not affect the validity of the idea.

The doctrines of SALVATION AND PUNISHMENT I believe to be consequent upon this native faith and to be similarly true. They express, often in widely symbolic form, the belief of mankind as to the means by which this growth or transformation may be

achieved, that is, through the influence of personality; and the chance of failure, with all its evil consequences, too greatly minimized in our time. The consciousness of moral freedom, which reveals to the mind a glorious potentiality and the possibility of awful catastrophe, gives justification, in an historical sense, to the imagination that in times past have seen visions of Apocalyptical beauty and heard terrible reverberations from the mouth of Hell.

Thus also with regard to the doctrine of the Trinity. An absolute monism has rarely satisfied the mind of man for long. A God who is one and one only can not be known save through some extraordinary manifestation. Where such severe transcendentalism has existed matter has been counted evil and abnormal ideas of holiness have resulted. An omnipotent God should be able to express himself in various forms. Some relation must be established between him and the world of his creation. This is and has been the central problem of philosophy and theology. The Christian church, under the influence of this necessity, has given its answer in terms of symbol. God, Son, and Holy Spirit, represent the three chief elements necessary to such a postulate. The Hegelian Thesis, Antithesis, and Synthesis, suggests the nature of the relation; but to the Christian doctrine faith has added more warmth of life and the reasonableness of objective representation. Thus the doctrine of the Trinity is rightly of central importance, and has grown up about the person of Christ. Faith in his holiness has brought God down from the ethereal realms of imagination to a world that needs the sense of His presence. And the spirit of the Master, abiding in benediction upon the world, has made real the mystery of that communion wherein God's creation is perfected in himself. With Dr. Gordon, I believe the doctrine of the Holy Spirit to be the profoundest of Christian truths. It has become for me the poetic representation of the invisible Diety, of the mystery of life, of latent force, in terms of which the world is alone comprehended.

While all these ideas have for us been translated into terms of spirit, their truth remains. If, in the process of time, they have lost the intensity of sacred passion, the responsibility is partly ours. A truer apprehension of the labors of our fathers,

which would comprehend the need that was their cause, would consecrate us in a like endeavor to make clear in the language of our generation the conditions of the moral law, and all the transcendental powers and tragic possibilities of the human spirit.

JESUS OF NAZARETH.

My belief in Jesus of Nazareth as the supreme teacher and prophet and saviour of men partly follows upon and is partly the cause of my belief in mankind. I believe in him because of his life and teaching, of which his death was the logical completion under the laws of circumstances. His authority I believe to rest upon his spiritual insight and his good will, proven by wide acknowledgment to represent the perfection of all the holy desires that men, at the moments of their greatest inspiration, have felt. He is for me the symbol of mankind at its highest. He is the evidence of its divine possibilities, to be loved and followed because through him the secrets of righteousness are made plain and the way opened to fellowship with God. I believe in his full manhood, and in his divinity as being the complete fulfilment of the godhead latent in humanity. Within what limits this must be prescribed I do not consider the mind capable of defining. The degree of its glory I believe is still largely unrealized, and is to be gradually perceived with the passing of time. Such a faith is essential to the needs of my own mind. I do not believe that Jesus is thereby made less, but that man is raised nearer to him and to the God whom he worshipped. The Jesus of the future I believe will be supreme man, invested to the highest degree with the mystery that surrounds all being. In the light of this faith all personality will be unique, and all holy men will come into their reward of reverence.

GOD, FREEDOM AND IMMORTALITY.

My belief in Jesus' conception of God and freedom and immortality is a belief in the faith of mankind to which he is the supreme witness. I consider these ideas to be true, not alone because he taught them, but because in them the fundamental necessities of the spirit find satisfaction. His gospel I believe to be the most perfect revelation of the truth whereby the intuitions

and aspirations that constitute the ideals of the race may find complete fulfilment. I believe these, finally, because my own heart bears witness to their validity.

THE CHURCH.

I believe the church of Christ to be an institution with a great mission. I believe it to be a medium for the teaching and establishment of certain aspects of the truth which are the most important for the education of the race. I believe it to have a peculiar authority which constitutes at once an unique privilege and responsibility. This authority I consider to be a natural inheritance under the law by which all truth is established. From the past the church has received a wealth of tradition, in which evil has played a large part, but in which good will has held the greater power. The holy purposes of innumerable great and good men have sanctified the labors of the universal church. These desires, in which the spirit of the Master is manifest, expressing themselves in symbols of worship, in doctrines and diverse forms of one institution, I consider to be the sole treasure of truth of which the church is guardian. Beyond this sacred inheritance, and the purposes of worship and service which the church may continue to express, I believe it has no sanction.

The peculiar need of our time is the assertion of a daring idealism such as that for which Jesus of Nazareth lived and died. In this age of material ambitions there should be some wise championship of a simple and heroic morality. In a time when the human mind is probing its own depths and revealing therein immeasurable powers, there is need of prophetic warnings to point these to their created end—the apprehension of, and fellowship with, the spirit of the living God. Now, when the generations of men are seeking to express their ideas of beauty in new creative forms, a transcendental art should be taught in which the beauty of holiness is revealed as the supreme manifestation of the spirit. These things, I believe, the church is peculiarly fitted to show forth. I consider its obligation to consist in a spiritualization of all the motives that govern man's activity. I believe that the church is in this day attempting many labors that should be

given over to other institutions. It is assuming some functions of education for which its workers are often manifestly and almost tragically unfit. These were better left to bodies that might train up professional teachers. Where such do not exist the church is doing excellent service. But its mission, I believe, should be the development of public sentiment from which these social movements can grow. Thereafter, if the church shall exercise proper guardianship over the moral and religious condition of such bodies, I consider that its function will be fulfilled.

THE MINISTRY.

I believe the ministry to be a high calling, but differing from others only in the opportunities it holds for the consecrated individual. The idea of Apostolic Succession, like other beliefs that have received credence, is profoundly significant, but is equally true for all stations in which labor is performed under the shadow of a great tradition. Whoso is able to enter into the inheritance of faith, of loyal devotion, of courage, is thereby sancitified by the power of a supreme law. The capacities inherent in human nature, whereby one may become kingly upon a throne, the incarnation of justice in the Court of law, a wise master of life in the university, makes it possible for the minister of the gospel to grow in grace and knowledge of spiritual truth until he may become a veritable priest to the souls of men.

THE SCRIPTURES.

I consider the scriptures to be the most important records known to man of the religious development of a race. I believe that they should be treated throughout as historic documents, containing much error that has been counted truth, and much truth that has not been considered. All great movements in history that have had a critical bearing on the development of a people, are of religious significance, but their importance is of fact and not of sentiment or imagination. The scriptural books of history that are such records of fact, I believe, are of value for these reasons. All great literature is produced by inspiration as the spirit is exalted until it transcends its ordinary powers of

perception and appreciation. Its value for us is the possibility that it may communicate to us, to the point of conviction, its enthusiasm. Such inspiration the scriptures possess, whose words have been the radiance that has lighted innumerable souls to the holy hill of righteousness. Their authority I consider to be their inherent virtue for the individual or race that finds in them the satisfaction of its needs.

I believe that modern scholarship, by removing from the Bible an ill odor of sanctity, by placing it on the same level, so far as criteria of judgment go, with all records of thought, is opening its pages to countless individuals who are intelligently seeking a natural religion. This, I believe to be a great boon. In its train will follow many beneficent results, of which the most important will be an unconstrained appreciation of the beauty and power of the prophetic words treasured in the Bible, and an exaltation of all inspired thought expressed in enduring forms. Through this entrance the seekers of a natural religion may be led to find that which is supernal in the communion, immediate and unconstrained, of man's soul with the spirit of God, which mystery was known to Jesus and Paul and John. When the phrase "profane" literature shall designate only that which is negative or otherwise unworthy, and sacred literature shall mean all thought that flows from a reverent enthusiasm, the secrets of the beauty of holiness will be opened to a multitude of distressed and earnest minds.

THE SACRAMENTS.

I believe the sacraments of the church to be symbolic of fact, important as aids in promoting reverence, worship and a knowledge of truth. The sacraments of Baptism and the Lord's Supper, I believe, have been established upon acts of Jesus which were chiefly incidental, but not casual, since every act that grew from his wise earnestness had relation to his purpose of charging all life with meaning. Cleansing the body with water and strengthening it with food are the chief processes whereby it is made fit for serviceable living. By means of these he would suggest the analogy of cleansing and strengthening the spirit, through remembrance of his deeds and words wherewith he had

invested common things with a sacred importance. These I believe to be merely representative acts, of which there might well be others—a sacrament of sleep and of waking; of meeting a friend and of bidding adieu; a sacrament of going, a white-robed throng, into the fields of May to bless a lily and pour libations to the God of Spring. Sufficient sanction could be found for all these in their gracious performance by Jesus—each one as though it were the commemoration of some holy function; an enactment of spiritual law; a creation, as in the form of an eternal art, of an epic of life, in which each act should be symbolic of hidden truth, having relation to a supreme idea in which pain and pleasure, grief and joy, all tragic possibilities and all consummations to be desired, were blended into some mystery of beauty in whose radiance he walked for ever. But through the usage of time the particular sacraments of the church have been set apart and given especial effectiveness. These, I believe, have no virtue in themselves save the accumulation of such regard; but I consider that through them the soul may be brought into closer touch with the spirit of Jesus as it was manifested in his exaltation of simple things; and, through the memories that clothe the sacraments as with a garment of light, the spirit of acquiescence, of purity, of fellowship and of sacrifice, which are commemorated by these symbols, may be given vitality for the worshiper.

Such, Mr. Moderator and Members of the Council, are the elements of my faith. It remains for this body to determine, by question, points that are obscure, and to satisfy itself further with regard to my fitness to engage in the Christian ministry under the sanction of this church.

A MISSIONARY CRUISE IN THE LEVANT.

This is the latest among the missionary "forward movements." It is an offspring of the newly emphasized desire to know all the facts of missions and, so far as possible to an outside party, to know them at first hand. It is peculiarly the specialty of the Laymen's Missionary Movement which as long ago as 1907 sent out a goodly number of its members of different denominations to investigate missions and to report to their fellows and to the churches on their return. That sort of visitation was sporadic and unorganized; yet the realization of the missionary environment and problems through actual visualization and face to face discussion on the field was so rewarding that it seemed worth while to make such visitation methodical, interdenominational and intelligent.

Accordingly an interdenominational committee of men interested in missions discussed the matter very fully and decided that a missionary tour was desirable and also determined its plan of operations. That the Cruise might be as profitable and economical as was compatible with efficiency, the business matters of the enterprise were entrusted to the organization having most experience in the kind of work to be undertaken, the Bureau of University Travel. It in turn secured as organizer and leader, Mr. Von Ogden Vogt, our Director of Religious Work, and as general missionary lecturer, Professor Beach also of the Divinity School.

The party represented eleven denominations from several of the States, as well as Canada, and numbered fifty in all, with the leaders. Eleven of these were missionaries. The members sailed on the official World Conference steamer on May 31st and naturally proceeded to Edinburgh, though with a slight detour to visit the Lake Country and Wordsworth and Scott haunts as a specialty. After the memorable ten days at the Conference where some 1,200 of the ablest authorities and workers in missions were seen and heard and where was focussed the best experience of modern missions, the party proceeded via London to the Continent. There the main attraction was Oberammergau, which was to all the greatest proof of what men the world over are most interested in. The same Christ and Cross which drew men of all the civilized nations to a remote Bavarian village where the Passion was so simply reproduced before their eyes, are the magnets which among none-Christian nations are today drawing all men unto Jesus.

Thence to Italy and Greece where the antiquities and art of Corinth and Athens shed much light on the environment of St. Paul and the early Greek churches, as well as revealed the need of missions today. The party went next into Turkey where at Bardezag they met the missionaries of the leading society, the American Board, in their annual meeting. The work at Constantinople, particularly that of the American School for Girls and Robert College, was looked into, as was that of Smyrna, Adana and Tarsus, stations mainly of the American board. Equally helpful were stops

at Ephesus, Patmos, Rhodes and Cyprus, spots so intimately connected with apostolic labors. The Adana visit particularly, only a little more than a year after the massacre of thousands of Armenians and many Protestant Christians, revealed the importance to the Empire of Christianity and its missionaries after such a time of destruction and animosity. They constituted the foundations for a renewal of brotherhood, and even Moslems gladly built upon them. The Holy Land was traversed from Beyrut to the Lebanons, where a goodly number of missionaries, mainly Presbyterians, were in council; to Baalbec with its massive remains of ancient temples; to Paul's spiritual birthplace as a Christian, Damascus; to the scene of most of Jesus' public life about the Gallilean sea and to his earlier home in Nazareth; to Mt. Carmel over the plain of multitudinous battles, Esdraelon; to Nablus adjoining the old Sychar and Jacob's well with its halo of profound memories; to the Holy City, where the Saviour of the world taught and suffered. The Holy Land enriched the cruisers with its illumination of Scripture and with the insight it gave into the early preparation for missions and missionaries. Egypt was the last mission country visited, a field virtually given over to the admirable work of the United Presbyterians, whose stations were visited from Luxor to Alexandria,—Egypt's ribbon of fertility and of missionary success. Its antiquities were mainly reminiscent of Israel's early history, yet it was Alexandria where the first missionaries to India and many other Asiatic and African lands received their training at the Didaskaleion of Pantaenus and Origen and Clement.

The journey was made in the heat of summer when mission work is wisely intermitted in large measure, so that one saw little of actual work save in Egypt. This defect was partly compensated for by the fact that the party were thus enabled to meet the workers in their councils and while recuperating and communicative. The visit was inspiring in its revelation of what can be done in one of the hardest fields of the world in some respects, despite the obstructiveness of a Moslem government and the opposition or unfriendliness of ancient Christian churches—though both are becoming less intense with the establishment of constitutional government and the better understanding of Protestantism's aims. The educational work in particular, which has made Bulgaria and done much to revolutionize the Levant, and especially Egypt, the place of medical missions in the Near East, the possibilities of creating in moribund ancient churches a longing for a real evangelical life through its practical illustration in missionary lives and work, the fine specimens of Christian manhood and womanhood seen among the missionaries—these were among the gains of this three months' cruise.

Harlan P. Beach.

BOOK REVIEWS.

The Ethics of Jesus.. By Henry Churchill King, D. D., LL. D. New York. The Macmillan Company. 1910. Pp. 293.

The Ethics of Jesus according to the Synoptic Gospels. By James Stalker, M.A., D.D. New York. A. C. Armstrong and Son. 1909. $1.75.

These two books are as different as books on one subject could well be, as different in form as two books could be that deal with a subject about which great differences in substance are scarcely possible. Opinions go far apart about the teaching of Jesus on certain matters, but not on matters of morals. We know beyond doubt what his ideals of character and conduct were, what motives he urged, what ends he pursued. Who will question such a summary of the points of emphasis in his ethics as this of Pres. King's: "the ethical conception of religion, the necessity of mental and spiritual independence, the inevitable inwardness of the moral life, the demand for reverence for the person, and the summary of the true life in love"? But it is possible to deal with the ethical sayings of the gospels in very different ways. Pres. King chooses a way suggested by the modern criticism of the gospels; and his way discloses the difficulty of the present situation. The question what is historical and what not in the reported sayings of Jesus has not received an accepted answer which can be assumed by one who would expound the teaching of Jesus on a given theme. What use of the gospels is open to one who does not want to offend against historical criticism, and yet does not want to undertake a detailed criticism of his own? Pres. King chooses to treat, one after another, certain groups of passages which critics have put together, taking them in the order of historical certainty which critics have assigned to them. So he comments on the ethical contents first of the verses which Schmiedel in his article *Gospels* in the *Encyclopedia Biblica* affirmed to be beyond all doubt historical; then on the sayings found in both of the two main sources, Mark and Q, following Burkitt's list; then on the sayings in Q, in Harnack's reconstruction; then on those in Mark; next on sayings peculiar to Matthew and those peculiar to Luke; and finally at greater length on Matthew's Sermon on the Mount. This method adapts the book to class-room use. It is almost altogether exegetical; but there are frequent summaries and interesting generalizations; and the agreement of the ethical teachings of the later collections with those of the earlier is made to establish the historical accuracy of the later, and so the substantial correctness of the gospel accounts throughout.

Dr. Stalker builds on the results of a careful though not very critical study of the gospel materials. He puts emphasis on the lists of references to the gospels which stand at the head of each chapter. But the discussion is not exegetical; and the scheme according to which the book

is constructed is furnished not by the historical critics, but by the writers on ethics. The three subjects with which the science of Ethics is concerned—the Highest Good or the Ideal, Virtue or Character, and Duty or the Moral Law—are here for the first time applied to the Ethics of Jesus; and the result is an interesting and fresh arrangement of his ethical teachings. Under the Highest Good fall the Gospel, the Kingdom of God, Righteousness and Sin; under Virtue come Repentance, Faith, the Imitation of Christ, the Cross; and under Duty, Love of God and of Man and its various applications. The discussion does not impress one as of scientific character, though the science of ethics supplies the general framework; but the style has its charm, and the preacher will find much here to his mind.

One would like a fuller treatment than either book gives of the sources and relationship of the ethics of Jesus, a genetic and comparative study, especially in the light of the teaching of the Jewish rabbis and that of the popular Stoic teachers of his own time. The questions also whether an eschatological motive colored the ethics of Jesus, and what modification or adjustment, if any, is necessary before his demands can be applied as true and sufficient to our own times, are full of difficulty. One finds suggestions on these much debated questions of new and old, and then and now, in these books, but hardly important contributions toward their answer. FRANK C. PORTER.

Hymns of the Kingdom of God. Edited by Henry Sloane Coffin and Ambrose White Vernon. New York. The H. S. Barnes Company. 1910.

I appreciate the courtesy of the editors of the YALE DIVINITY QUARTERLY in asking me to describe the aims of the editors of the "Hymns of the Kingdom," and gladly avail myself of the offered opportunity.

There are four chief characteristics of the book. The first is the conviction that a tune in public worship is solely for the purpose of giving carrying power to worthy hymns. This necessitates that the tune itself should be worthy but not that it should be new. Hence there are but few new tunes in the book. Several tunes are used more than once. There are of course no divorces between familiar hymns and the tunes with which they are associated, but a tune that has proven its effectiveness is often repeated with a new hymn in order not to relegate the hymn to obscurity by providing it with a machine-made tune. Throughout the book, the editors have steadily remembered that a hymn-book is for the congregation and not for the choir; that its purpose is worship and not instruction in novel music of modern composers.

The second characteristic of the book is that the editors have kept steadily in mind that a hymn has to do with fundamental experiences of men. To this end all divisive and obsolete theology is omitted. The great hymns of the ages are retained and thereby the union of Christian believers is widened. No hymn, however, is retained that can not be sung honestly and earnestly by men and women of the present day. Of the new hymns,

the larger number are hymns of service as the title of the book would lead one to expect. The delight in service is one of the fundamental experiences of our age. This experience is sought to be expressed in this hymnal. It was primarily because of the lack of worthy hymns of service in most of our hymnals that the large work of editing a new hymnal was undertaken.

The third leading characteristic of the book is its form. Except in the case of three brief hymns, each hymn has an entire page to itself. On account of the small number of hymns, the book is no bulkier than other hymnals, and yet the hymn stands out as a unit and makes a dignified impression upon the reader. The editors feel confident that this arrangement of hymns will do much to obtain reverent attention for them on the part of our congregations. It also makes the book beautiful.

The fourth characteristic of the book has to do with the responsive readings. They are taken chiefly from the Psalter and from those parts of the Old Testament which were intended to express the common feeling of the nation. The unique and startling messages of the prophets are not adapted to express the religious aspirations of a multitude gathered for worship; it is after all the Psalter which is best adapted for this part of public worship. But the Psalter has one peculiar advantage for responsive reading that is often disregarded. I refer to the parallelism of the Hebrew. In this hymnal, this feature of the original is conserved by giving one member of the parallelism to the minister and the other to the people. Thus the reason for responsive reading in worship is made clear.

Perhaps it ought also to be said that the greatest care has been taken in the editing of the hymns. In nearly every case the original form of the hymn has been discovered, often at cost of great labor. In many a case some original rugged rendering has restored vigor and vitality to a stanza; in every case the slightest deviation from the original has been noted.

The publishers are glad to send copies to any ministers who wish to consider introducing such a hymnal in their churches.

A. W. Vernon.

The Problem of Human Life as Viewed by the Great Thinkers from Plato to the Present Time. By Rudolf Eucken. Translated by W. S. Hough and W. R. Boyce Gibson. New York. Chas. Scribner's Sons. 1910. Pp. xxv 582.

This is a really great book. The author is well-known as the Professor of Philosophy in the University of Jena, and also as the recipient of the Nobel Prize for literature in 1908. The translation is based upon the seventh German edition, the work having first appeared in 1890. The inner purpose of the author seems to be to show that the history of human reflection upon fundamental problems gives strong support to a spiritual interpretation of life. Overtly, however, the book is simply Eucken's history of philosophy, for with him philosophy is not so much epistemology or ontology as a critical estimate of the meaning and value of human life.

Viewed as a history of philosophy the work is unique in the large place

it gives to religious interpretations. Of the three main divisions, the second is entitled "Christianity," considerable space being devoted to Jesus's view of life. Mediaeval mysticism is treated sympathetically. The division closes with these words: "Ever more irresistibly we are driven back from the ceaseless activities of civilization to the problems of the soul, to the struggle to make life significant, and to preserve a spiritual existence. These questions can hardly be taken up without the problem of religion coming to the fore; and in the new century this problem will presumably more and more dominate men's minds. In the result—which may not be reached without serious catastrophes—it will indeed appear that Christianity not only has a great past, but also a great future."

The first division of the book is entitled "Hellenism," and one of its most significant features is its high estimate of the importance of the religious philosophy of Plotinus. The same dominant interest is manifest also throughout the third division, which deals with "the modern world." One is not surprised then, to find Kant's doctrine of freedom regarded as more important than anything in the first "Critique," nor to find far greater value attached to Hegel's "*intuition* of spiritual reality" than to the Hegelian *system* with its "transformation of reality into a tissue of logical relations."

The keynote of Eucken's philosophy of life is *inwardness*. It is this interest in an inwardly worthy conception of the meaning of life that explains his bias toward idealistic rather than realistic movements. One must bear in mind, however, that he uses the terms "idealism" and "realism" not in the narrow, technical sense which they bear in present-day epistemological discussion, but in a broad impressionistic way. Indeed he expressly repudiates the old rationalistic idealism for its intellectualism, and in his controversy with realism his real repugnance is against materialism, naturalism and the world-view underlying modern socialism. In this connection a characteristic utterance may be quoted: "It is not natural science that leads us into naturalism, but the weakness of our spiritual convictions, the suspicion that there is perhaps no spiritual existence at all; this it is that enables a popular philosophy to twist natural science into a materialistic naturalism."

This is a book to read and ponder, not because we find in it any ready solution of our problems, but because it helps us to put the right questions and points out the direction in which we may hope to find the true answer.

D. C. MACINTOSH.

Das Johannesevangelium als Quelle der Geschichte Jesu, von Fr. Spitta, Gttingen. Vandenhoeck u. Ruprecht, 1910. Pp. viii 466, 8vo. $3.75.

Since Wellhausen and Schwartz have added the weight of their authority to the small but growing group of New Testament critics who protest against the Tübingen dictum that the Fourth Gospel must be "aus einem Guss," students of the Johannine Problem will have greater patience with

a volume of this size devoted wholly to the attempt to analyze the Fourth Gospel into its supposed constituent documents. Spitta is a master hand at this type of criticism. He not only possesses the keenest perception for minute shades of difference in meaning and expression, such as would characterize the various elements of a literary composite; he is also profoundly versed in contemporary and kindred extra-canonical literature. His imagination, therefore, however loose-reined, is neither unbridled nor undisciplined. So laborious a work from such a writer could not be without profit to the serious student of the problem.

Unfortunately our judgment must limit itself to such general commendation. Solution of the problem is not to be found in Spitta's system of A, B and C documents. We might almost call it the chief service of the book to show how little there is to indicate that its solution even lies in this direction. True the old theories of unity—the "seamless coat" theories —are crumbling fast. Both the traditional view of composition out of hand by the son of Zebedee, and its old opponent, the Tübingen theory of late pseudonymity, must give way to the multiplying evidences that this gospel, like every composition of the kind that we know, has had its history of successive adaptations to the needs of the church whose "gospel" it aspired to embody. The Appendix alone would be proof of at least one editorial manipulation. But as between hypotheses of combination and hypotheses of supplementation, it is the latter, as Wellhausen and Schwartz have seen, which give promise of the greater light.

Meantime let us render to Spitta his due. That which really promotes the common object, interpretation of the Gospel in the light of its true history and environment, is largely independent of the particular working hypothesis adopted by the critic. Spitta's wonderful acumen, his patience, his insight, make the study of his book rewarding even for readers who remain unconvinced by his argument.

B. W. Bacon.

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The splendid enrolment of new men brings with it the promise of great things for this year. The entering class numbers at present nineteen; the Middlers have twelve additions, bringing their total to twenty-four, while the Senior class, with twenty-three old men back, is now enlarged to twenty-eight. This makes seventy-one undergraduates as against seventy-five last year and sixty-one the year before. Besides these there are several special students and a good sized Graduate class. And these men are welcome not so much because of numbers as for their own sakes, for the friendships which shall be made with them. The school has a good deal to offer us all and invites us to share together its good-fellowship and scholarship alike.

Last year something was said about quiet in the hallway, promptness at lectures, and so on, and indeed considerable improvement was felt. But it is easy to forget, and once more the fellows are urged to remember the courtesies which so help this little world to turn smoothly about its scholastic axis. The library has suggestions, if not rules, which should be read and observed. The Chapel exercises need our regular attendance and we need their daily refreshment. Class meetings should not fail because of lack of interest. Remember that this is *our* school, Divinity Men, and that the successful conduct of its whole life is largely *our* responsibility as well as our privilege.

SCHOOL NOTES.

COMMENCEMENT.

The eighty-eighth anniversary of the Department of Theology was celebrated on May 31, upon the graduation of a class of twenty-five men. The annual alumni meeting on Monday, the thirtieth, was well attended. The subject for discussion, "The Religious Value of the Doctrine of the Immanence of God," was ably presented from three points of view: "The Biblical Aspects," by Professor J. W. Rice, '95; "The Christian Doctrine as Distinct from Pantheism," by Professor F. S. Hoffman, '80; "Its Religious and Ethical Value," by Reverend G. H. Beard, '90. The various class reunions came in the afternoon, and in the evening the Anniversary Address was delivered by Dr. Raymond Calkins. After the address a reception was held in the Trowbridge Library in honor of the graduating class.

On Tuesday morning there was an interesting conference on "Methods and Problems of Church Work," Professor Tweedy presiding, after which the regular graduating exercises took place. Four short addresses were given by representatives of the Senior Class as follows: M. F. Wittler, "The Minister as a Man;" P. B. Whitehead, "The Minister as a Scholar;" E. D. Harvey, "The Minister as a Missionary;" H. H. Lindeman, "The Minister as a Priest." Professor Porter delivered the address to the graduating class, which appears in this number of the QUARTERLY.

HONORS AND PRIZES.

Dwight Fellow—Robert E. Chandler.

Degree of B.D., *magna cum laude*—Robert E. Chandler, Milton F. Wittler.

Degree of B.D., *cum laude*—Edwin D. Harvey, Mark G. Inghram, Herman H. Lindeman.

Mersick Commencement Prizes—Class of 1910, first prize, H. H. Lindeman; second prizes, E. D. Harvey, P. B. Whitehead, M. F. Wittler.

Mersick Prizes in Sermonic Elocution—Class of 1911, first prize, C. S. Ball; second prize, T. R. Faville.

Downes-Mersick Prizes for Reading of Scripture and Hymns—Class of 1911, first prize, H. Hartshorne; second prize, R. M. Timberlake; Class of 1912, first prize, B. W. Dickson; second prize, R. M. MacDonald.

Mersick Prizes for Excellence in Class-room Work in Elocution—Class of 1910, first prize, J. M. Deyo; second prize, T. Jones; third prize, A. R. Clippinger; Class of 1911, first prize, H. Hartshorne; second prize, T. R. Faville; third prize, S. G. Akkelian; Class of 1912, first prize, R. M. MacDonald; second prize, W. B. Kline; third prize, H. H. Benedict.

SPECIAL LECTURES.

The Annual Mission Lectures this year were given by Rev. John P. Jones, D.D., of Pasumalai, India, during the week of October 3. His general subject was, "The Missionary Challenge," and the topics of the

several addresses were as follows: 1. The New Conditions which it Furnishes. 2. The Problems which it Presents. 3. Present Day Missionary Triumphs. 4. Present Forces and Agencies on the Mission Field. 5. The Magnitude of the Task to be Accomplished.

The Nathanial William Taylor Lectures were given on October 10, 11, 13 and 14, at 3:00 P. M., in Marquand Chapel, by Professor George J. Blewett, Ph.D., of Victoria College, Toronto. Under the general subject, "The Christian View of the World," Dr. Blewett treated the following problems: 1. The Christian Consciousness and the Task of Theology. 2. Human Experience and the Absolute Spirit. 3. Nature. 4. Freedom, Sin and Redemption.

GENERAL NOTES.

The simple opening exercises of the Divinity School were held on Thursday evening, September 29. Dean Curtis welcomed the new men in a few words which revealed his cordial personal interest in each one. Not only was each his own master, he said, subject to no rule save that laid upon him by his own highest sense of duty, but each in a way had his share in maintaining the standing and reputation of the University.

The address of the evening was delivered by Professor Harlan P. Beach, who chose as his subject, "A Summer's Missionary Saunterings." Professor Beach spoke of the route of travel and the experiences of a party of fifty which attended the Edinburgh World Missionary Conference and the Passion Play, and which visited the mission schools and stations of the Near East during the past summer. The first hand information concerning the present state of the work in the countries visited stimulated the interest of all. An outline of the trip, by Professor Beach, is published in this issue.

The Y. M. C. A. officers and committees for the year are as follows: President, E. R. Walton, '11; Vice-President, H. M. Bartlett, '12; Secretary, B. Wilson, '13; Treasurer, W. B. Kline, '12. Committees: Lowell Mason Room, E. R. Walton; Tennis Courts, H. M. Bartlett; Missions, E. W. Hale, '12; Religious Work, P. L. Kirby, '11; Social, H. Hartshorne, '11. The captain of the tennis team is M. R. Plumb, '11, who is producing a formidable aggregation of players for the annual bout with Hartford.

On the afternoon of Wednesday, October 5, with even more than the the usual feeling of good-fellowship the school assembled at Mansfield's Grove for its annual outing, under the wise management of E. R. Walton, '11. The athletic enthusiasm created vigorous appetites for the spread so graciously provided by the ladies of the faculty. In the evening, around the blazing and glowing fire, M. R. Plumb, '11, introduced the many speakers who welcomed the new men. They, in turn, responded through their spokesman, F. C. Stifler, and by their generous co-operation in the singing.

It is to be hoped that this picnic is but the foretaste of what shall prove to be a year rich in the glad fellowship of men of common interests and ideals, and in the making of those lasting friendships which give inspiration and worth to all sincere lives.

ALUMNI NOTES.

CALLS.

The following calls have been received and accepted:

1879—Rev. W. C. Roberts, Corning, N. Y., to Mauch Chunk, Pa.

1879—Rev. W. B. Hague, missionary for the Maine Missionary Society, to Waterford, Me.

1885—Rev. T. P. Thomas, Brentford, S. D., to Columbia, S. D.

1888—Rev. P. H. Mason, Rockton, Ill., to Hartland, Wis.

1890—Rev. E. T. Bagby, to Baltimore, Md.

1891—Rev. D. L. Kebbe, South Dartmouth, Mass., to Fairlee, Vt.

1895—Rev. J. B. Kettle, St. Joseph, Mo., to Leominster, Mass.

1897—Rev. G. E. Ladd, Red Oak, Ia., to Longmont, Colo.

Ex-1897—Rev. E. L. Benson, Belvidere, Ill., to Madison, Wis.

1898—Rev. F. C. Bliss, Benedict, N. D., to Drake and Anamosse, N. D.

1898—Rev. A. E. Frazer, to Madison, Wis.

Ex-1899—Rev. M. W. Baker, Lakemont, N. Y., to Landers, Wyo.

1902—Rev. J. Sibley, Cal., to Knoxville, Tenn.

1903—Rev. E. A. Ralph, Beloit, Wis., to Green Bay, Wis. Mr. Ralph has been out of the active ministry for the past year, owing to poor health.

1903—Rev. Henry F. Smith, instructor in Colorado College, to Beverly, Mass.

1903—Rev. Raymond G. Clapp, director of religious work Yale Divinity School, to Stafford Springs, Conn.

1903—Rev. C. C. St. Clare, Morrisville, Vt., to Port Henry, N. Y.

1904—Rev. J. D. Prigmore, to Sedalia, Mo.

1905—Rev. W. W. Wood, Birmingham, Ala., to Ridgefield, Conn.

1905—Rev. N. S. Elderkin, Ogden, Utah, to Lawrence, Kan.

1905—Rev. A. E. Roraback, Providence, R. I., to Brooklyn, N. Y.

1906—Rev. C. L. Hill, to Hutchinson, Minn.

1906—Rev. J. M. Hinds, Julesburg, Colo., to New Castle and Daily Branch, Colo.

1908—Rev. T. B. Lathrop, Plymouth, Conn., to chaplaincy and instructorship in Atlanta (Ga.) University.

1908—Rev. B. F. Wyland, Sherman, Conn., to Brooklyn, N. Y.

1909—Rev. E. E. Burtner, Derby, Conn., to Missoula, Mont.

1909—Rev. T. B. Powell, New Haven, Conn., to Livingston, Mont.

Ex-1911—V. E. Marriott, to Kennewick, Wash.

OBITUARY.

1893—Rev. F. B. Doane died last June at Chino, Cal. His principle pastorates had been in Bridgewater and North Haven, Conn., and in Dayton and Cheney, Wis.

MARRIAGES.

1910—R. E. Chandler, to Miss Helen A. Davis, Kyoto, Japan.
1910—E. D. Harvey, to Miss Florinda E. Lincoln, Oakham, Mass.
1910—C. M. Smail, to Miss Kathryn Fetty, Hagans, W. Va.
Ex 1911—T. R. Faville, to Miss Ella Esch, La Crosse, Wis.
Ex 1912—F. T. Mayer-Oakes, to Miss M. C. James, New Foundland.

GENERAL.

1868—Rev. H. G. Marshall has resigned his pastorate at Hampton, Conn., to return to his old home at Milford, Conn.

1871—The degree of D.D. was given to E. P. Herrick, of Matansa, Cuba, by the Atlanta Theological Seminary at the annual meeting of the trustees, May 11, 1910.

1886—Rev. W. C. Wheeler is instructor in Mathematics in Washburn College, Topeka, Kan.

1887—Professor R. Nakashima spent some time recently in America, studying the American system of primary education.

1897—Rev. W. S. Beard has been elected secretary of the Board of Trade of Willimantic, Conn.

1901—Rev. W. T. Allison received the degree of Ph.D. from Yale University at the last Commencement.

1902—Rev. W. D. Bigelow has resigned his pastorate at Guilford, Conn.

Members of the Class of 1910 are located as follows: W. P. Ames, Westport, Mass.; R. E. Chandler, Berlin, Germany; A. R. Clippinger, Dayton, O.; E. D. Harvey, Germany; M. G. Inghram, Hardwick, Vt.; H. H. Lindeman, Red Lodge, Mont; G. S. McClary, Tazewell, Va.; J. J. McClelland, Cummington, Mass.; W. H. L. Marshall, Hardin, Mont.; G. D. Owen, Trumbull, Conn.; T. W. Salt, Cincinnati, O.; C. M. Smail, Greensburg, Pa.; E. E. Snoddy, Hiram College, Hiram, O.; P. B. Whitehead, Rome, Italy; M. F. Wittler, Brookfield Center, Conn.; C. W. Coulter, J. M. Deyo, A. diDomenica, H. O. Gilman, A. Ohlson, H. G. Parsons and A. Steele have returned to Yale to continue their studies in various departments of the University.

NEW STUDENTS.

GRADUATES.

Bowles, H. O.	New Haven, Conn.	26 Sperry St.
MacHaughton, N.	Toronto, Can.	135 Howe St.
Paddock, J. E.	New Castle, Ind.	645 E.
Spoolman, J.	Kenwood, Cal.	27 Ridge St.
Gillespie, C. S.	New Haven, Conn.	34 Shelton Ave.

SENIORS.

Davis, R. H.	Winnipeg, Manitoba	612 E.
Harp, W. A.	New Haven, Conn.	135 Edwards St.
Magee, C. A.	Parkston, S. D.	619 E.
Plopper, C. H.	Fitzgerald, Ga.	635 E.
Vogt, V. O.	New Haven, Conn.	613 E.

MIDDLERS.

Barnett, C. H.	Madison, Conn.	644 E.
Bennett, R. J.	Mitchell, Ind.	646 E.
Bruns, W. W.	Sunman, Ind.	639 E.
Evans, E. Jr.	Foxboro, Mass.	680 T.
Hall, F. L.	Beatrice, Neb.	868 Howard Ave.
Jenkins, W. A.	Killingworth, Conn.	141 Bradley St.
Johnson, B. S.	Cadiz, O.	646 E.
Kirkland, H. B.	New York City	713 T.
Pearson, M. E.	Hastings, Neb.	198 Hamilton St.
Robinson, D. S.	North Salem, Ind.	644 E.
Smith, J. J.	Claysville, Pa.	252 Washington, W. Haven
Twitty, S. R.	Cheotah, Okla.	678 T.

JUNIORS.

Akers, E. D.	Victoria, British Columbia	
Armstrong, T. J.	Rocky Point, N. C.	705 T.
Arslanian, C. M.	Aintab, Turkey	642 E.
Burton, C. W.	Meridian, Miss.	658 T.
Eaton, W. I.	Crown Point, N. Y.	640 E.
Felton, R. A.	Hydron, Okla.	
Hillis, J. M.	Michigantown, Ind.	631 E.
Hovhannessian, S. H.	Aintab, Trukey	647 E.
Johnson, J. E.	Timmonsville, S. C.	631 E.
Lewis, J. H.	America, Ga.	649 E.
Martin, A. A.	Boulder, Col.	724 T.
Mould, E. W. K.	Schenectady, N. Y.	683 T.
Sawyer, H. A.	Waupun, Wis.	638 E.
Sawyer, W. E.	Waupun, Wis.	638 E.
Scott, H. L.	Concord, N. C.	643 E.
Stifler, F. C.	Oak Park, Ill.	653 E.
Tompkins, S. K.	Branford, Conn.	
Weir, H. R.	Warren, O.	653 E.
Wilson, B.	Berkeley, Cal.	710 T.

SPECIALS.

Pennell, A. J.	Southport, Conn.	
Robertson, T. H.	Bridgeport, Conn.	262 East Main St.
Sarrafian, K. A.	Aintab, Turkey	652 E.
Swann, J. A.	New Haven, Conn.	989 Dixwell Ave.

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